Must Remain in
Transcription Room

M 2371

Monday March 4, 1974

Land

MR. NYLAND: So. Now, huh? Have you started?

Bill McDonnell; Yah I have.

MR. NYLAND: Huh?

Bill McDonnell: Yah I have.

MR. NYLAND: So now we carry on our transactions in the dark again.

George Bloch: Mr. Nyland?

MR. NYLAND: Yah.

George Bloch: This is George.

MR. NYLAND: Yeh.

George Bloch: I have a question about self-knowledge. There's one kind of knowledge that has to do with an "I" existing and registering the existence of my body and that knowledge is a -- remains a pure concept for myself. There's also, it seems, another kind of knowledge which is closer to my wish to work which has to do with information I have noticed about myself that is not what I would consider very becoming and provides motivation for myself to work - at times. Recently that kind of knowledge has become less definable - the second

kind of knowledge - and it seems to ~~have~~ become a little bit more fundamental and I'm not very clear about it. It seems to be more related to manifestations of my body, sometimes in my -- in certain tensions in my face, and it -- it just makes me wonder about the relationship between that kind of knowledge of -- of myself and the wish for an "I" to exist and observe me and to -- and exist.

MR. NYLAND: Yes George. There is -- of course there're all kind of knowledges. It all depends what you really want to -- want to go after. If you study yourself as you are, that would give you knowledge of the functions of yourself, and they are quite logically physical and feeling and mental. So the registration of that by one's ordinary mind simply gives you certain facts and the totality of such facts would say "That is me to -- totally," and if it is a question of an appearance to the outside - that is like a behavior form, sometimes it's quite unified in itself representing that what I, as a personality, am, and how I behave. Now, I think all of that is very important information. The difficulty about such information which one receives with an unconscious brain, or where the particular impressions are received in the brain and are not entirely pure because they become mixed with the interference of other centers - all of that simply adds to the total knowledge of myself and, as we said the other day, it is necessary to see if that knowledge is really reliable enough to serve as a foundation for a further building.

Now, of course when an "I" starts to observe and also collects facts about myself, it becomes more and more essential when the fact itself is more and more pure. So that then the, the self knowledge is something that I am, as I am, but much more in reality, much more essentially and much more even as Essential Essence as the real value of what is me. That kind of knowledge also is recorded and is represented in the memory of a man. I think the question of the activity is of course in the first

place activity of the body, and the wish for becoming aware of such activities is simply that the activity is less and less involved, un- in any kind of interpretation or in any kind of, un feeling about it. It can be much easier - pure in itself as a simple fact or an existence which I also can see but also this time I become aware of.

The aim for the wish to know myself as a personality is naturally not really -- not - un - not limited to the knowledge of my physical body. It's only a very small part, as it were, and many times the physical body by itself is not an independent center. When it starts to manifest, it may be in the first place as the result of the condition of the physical body itself when it has its own wishes for stilling hunger or has a pain in the neck or has certain things that belong to the physical body itself which are produced by conditions of the physical body. So the activity as a result of that belongs, you might say, primarily to the physical body itself; but then the physical body is also used for the expression of feeling and the expression of a mental activity, and in that respect the physical body becomes a little bit more complicated because if you want to become, with an "I", aware of the existence of the physical body as a fact, it gets very easily mixed up with the reason why the physical body is used for the expression. At the same time it's also a very interesting way of becoming more and more aware and neutral - or objective - about the body as a whole; that is, the personality this time, so that then the mixture of the different manifestations of the physical body are partly due to the physical in the first place, to a feeling and to a mental activity, and that, if there is an "I" observing these manifestations, it is possible to start to distinguish between what is pure physical - that is instigated by the pure physical - and that what comes as an expression, physically expressed, from the feeling and that what comes from the

mind. And if then this "I" is strong enough to be objective, one can also become objective to the actual functions of the activity or the feeling itself - that is, the source then - and the mental activity as such. You see, it becomes quite a conglomeration of a variety or different forms of knowledge. The difficulty that is involved is that many times these manifestations are of course not free from each other and we call that simply that they are not pure enough, and that it is dependent on the development of the "I" how strong it can keep this -- how -- how strong can be the observation of something that is already mixed up and learn to segregate or divide the activity itself as to the different sources and then remain objective to the fact of existence as it is then presented.

I think the question of work has to do with the development of an "I" to become more and more acquainted with what one really is, and the more the purification process takes place; that is, the more the three centers are considered separately and observed separately of activities, the easier it will be for this "I" to receive a total picture of myself. One goes a step further than that - that when there is more purity of the activity and less interference of each other with each other, then it is better or easier to see what is the result of the three centers as a form of one's being. And then the "I" becomes observant of the being itself, and when that is reached - when I see the totality of myself - everything that I do in whatever form or activity or from whatever, uh, source it happens to come, always gives me, then, the being level of myself. Now when that is reached - that is, when this "I" becomes aware of the totality of myself existing as a being - it is a very easy step to go over to Life itself and consider all manifestations as a form. Then this "I" is capable of keeping the two separate from each other, and the purification process

becomes then a separation of the form from life itself; And under the influence of this "I" functioning in an objective sense the form becomes, for this "I", transparant in order to become aware of the existence of life as it is.

Now all of this is self-knowledge, but the more pure this knowledge becomes, the closer I come to the reality of what I am, and that I indicate by calling it Self-knowledge of the real Self or myself. The real Self of oneself is the only reality which I can reach by means of excluding more and more the interpretations of myself. That is a rather difficult process when it has to come from "I", which in the beginning is also non-existent; And now to go from that question or to -- to answer the question of the existence of "I" as something that actually exists - that is, that the imagination in the creation of the "I" goes over into the actuality of an "I" existing and then performing - is the first difficulty in that process. We've explained it before - that the "I", receiving impressions from any one of the three centers as existing, has a certain material form which belongs to the centers themselves when this "I" is observing my personality; And that the influence of such impressions which have a quality of existence in the material, or in a very definite concrete form, will cause this "I" to become reality as, by itself, under the influence of energies which is received then in the form of impressions.

I say that's the first difficulty. A continued effort in the creation of "I", time and time again, and allowing this "I" then to be aware of what I am in my ordinary unconscious state, will result ultimately in the growth of "I" to become a very definite entity. When this "I" <u>is</u> that, then I am ready to observe the totality of myself. Before that, I use different parts only; But when the "I" is sufficiently grown up, it can start to function as an entity observing objectively the totality of what I am, and then the separat

lon of life from the form can be reached. What takes place ultimately in that case is that when "I" is full grown, it will be possible to go through manifestations on the periphery, from there to the essential questions of one's own personality, and then reaching a point where there is the reality of oneself which we always define as Magnetic Center where there is no, not any longer any form or dimension in space or time. That we sometimes, as you know, we call that the Prince Charming reaches the Sleeping Beauty and takes her up.

Does that give a little picture of what is the real process? All right?

George Bloom: Yes.

MR. NYLAND: Good George.

Stephanie Soule: Mr. Nyland?

MR. NYLAND: Yah.

Stephanie Soule: I've been considering what you talked about on the first meeting when you talked about the Do-Re-Mi or Kesdjan where the, um, the intellectual part turns into pondering and one's sex energy is used for creation, I guess of "I", and where one's emotions start to, an, include other forms of life and I've been thinking about that and what that means that the, the enlargement of my world and I see that that kind of -- the state that that produces in me is important for maintaining a level of work that I continue to wish to work and to make attempts, but I continually fall back into myself and my own concerns and then my world becomes very small and closed up. And so, I would like to know -- it seems that I -- if I could go to Fa, if I could find a way, now it is that I could make that state permanent, then that would be the answer.

MR. NYLAND: It would be the answer. I would not call it Fa, then only in connection with the existence first of Do-Re-Mi- and the wish to make the Do-Re-Mi in a Sol-La-Si-. It is in that case

like a superimpor--imposition, imposing of one triangle on another, And the condition of the Do-Re-Mi which exists in the feeling, uh, center has to be changed in different forms of vibration rates of the level of the Sol-La-Si; And it is really that unit of Do-Re-Mi which can then be considered as a unit totally vibrating differently and we call it a Sol-La-Si. The attempt for that we call Fa, because it is with that kind of an attempt that the rates of vibration will change. Now what do we know usually about rates of vibrations when they do change? Musically it is understood that whenever any tone is struck, any kind of a Do, that there are overtones in connection with it which are many times not heard because of the predominance of the original note. At the same time, it is realized by means of vibration rates which can be recorded, we know that the original Do starts to have an overtone one octave higher and then from there on the theory claims that there are sixteen overtones all of different rates or vibrations, higher even than the first octave Do. So that then after the first octave Do there comes a quint, then comes a quart, then comes a three and one eighth, and so forth all the way up to sixteen. In practical physics we use this by means of vibrations, by dampening that what is the original note as struck and then listening or recording to the notes which are involved in it but which then, because original note has been dampened, become audible.

So here is the problem. I want to make out of my Kesdjan body as a beginning-which I call a Do-Re-Mi--a totality of a Kesdjanian body; that is, the inclusion of the So-La-Si, But for that it is necessary first to make the Sol-La-Si- and then combine them into one totality of an octave. If I make the Do-Re-Mi- as a note, struck in three foldness and representing for me my feeling in an unconscious state, I have compared it to that kind of a period of gestation in which it is not entirely ce--clear yet which direction it could go

but it starts to function as a certain condition in my feeling that I know that things are not always the same way as I would like them to be and that certain things are not quite right and I become suspicious about that what is given to me to see if actually that what is there is the real truth for myself. I call that "gestation". It is an uneasiness in my feeling in not being satisfied with the condition or life as I have to live it, and that creates in me a very definite desire to experiment with that what could be on a higher quality by the elimination of that what is now interfering with the hearing of the overtones. In ordinary life, I use that what is started as a considerable number of Do's, particularly in the feeling field, by eliminating some which have a value for me but not expressing them. With other words, I go against some of the feelings I have automatically, and I don't express them, but it causes me, at that time, to get into a certain state of tension in which the energy still is there but is not expressed and then it starts to sound a note much higher than the original feeling note. This is a kind of an experimental period in which the Do-Re-Mi gradually could change into the Sol-La-Si if I am able to withdraw from--withdraw from the manifestation the energy which is causing my feeling notes to be sounded. I do this not under the tension of my body. I do this simply by at certain times not allowing automatically the expressions of my feeling. I sometimes prevent my body to be used for the expression of feelings. Many times I have a feeling which I don't want to express in any terminology of words, and so within me something is started of an entirely different nature because of the non-expression. At the same time the recognition of energy being available is now directed towards a different purpose. You see how that functions? I am an ordinary person: from number one two and three, but I have a capacity in the D---the Sol-La-Si of the physical body to go over into a --states of balance regarding the Do-Re-Mi of Kesdjan, if you remember the

three body diagram. Now, when I say I don't want to express my feelings in the ordinary way, there is a tremendous amount of energy available which is prevented from being expressed. If I don't do anything further and remain asleep, it causes an explosion. I become very irritable. I become irrational in my behavior. I walk up and down. I become nervous and to the point of hysterical. At the same time, if now there is an opening that could be used as an outlet for such energy, then I would be saved, and at the same time that energy could make audible the higher notes, that is the overtones of my feeling state. This opening is stimulated by listening to Work. Explained on the diagram, it means that at the Si-Do of the physical, the horizontal line becomes the line of communication between the other two bodies and the original physical; and the opening then means that there is a possibility of a flow of energy from the Si-Do to the Fa of Kesdjan and to the Do of intellect; and since this quality of energy which is now cooped up, and there is an outlet where it can flow, it first will go into the Fa of Kesdjan because of its similarity of nature, and then alternately it will reach the possibility of the fulfillment of Do-Re-Mi for an intellectual body. So the solution is this: I catch myself with a variety of different feelings. I don't want (enough) I don't want to express them. Now it is necessary for me to become aware. I actually must make an attempt to Work. When I Work, there is a different set of possibilities which allow this energy to flow away from myself so that there is no explosion and the utilization of that energy which then goes into the formation of So-La-Si of Kesjan or Do-Re-Mi of Soul. You see that picture?

Stephanie Seale: Yes. Thank you.

Mr. NYLAND: It's a beautiful. When you see actually what can take place, that when such energy strike because of the wish to Work and the opening which then starts to exist, will, or will cause to exist in a man a realization of a higher form or living. He will hear if he is sensitive; the overtones which are inherent in the original feeling.

the overtones belong to the expanded world of my emotions. All right?

Richard Joos: Mr. Nyland/

MR. NYLAND: Yah

Richard Joos: There are three things --- there are three things that came to a point last night in the meeting, for me. One was the task you gave me in Warwick before I left. The other was the day itself and act--and trying to work in the day and having some realizations in relation to the task you gave me during -- at -- in the meeting and towards the end of the day; and the other was the tape which you made on Saturday shortly after I left on which you said that the -- you felt at a certain point that the realiz--that you--that you were needed in order to help - talking at that point to all of us - to get over something which we felt we were not yet over. And I --the thing that really struck me in the meeting last night was that I have done several things so far in my life and they have come to a certain level and I see that also in my Work, and that almost all of my life is at a point where it is not anywhere near what I want it to be and yet I know there is something and I want to get over, I want it -- almost as if what Stephanie was saying I felt last night in the meeting, of wanting to get us over a bridge. And I had -- I realized in the day I hadn't enough in me all of the time, which was raised up in me last night by the meeting, to get over that. And I -- I -- really wanted to ask for--if you can give me a task that I can use to try, because I feel that the -- I feel that something needs to happen and I really can that. And I --

MR. NYLAND: I think a little bit, Dick, of what we talked about could be used as a task. That is, when there are certain feelings which do take place, the problem is to enlarge them in their own world and to include different forms of life. The task would be that realizing that I am a normal person with feelings towards myself, sometimes

a little bit too selfishly expressed, but nevertheless feelings of being alive, that such feelings could be expressed in the direction of other people and the contact is first that they reach someone else. I cannot include anyone else unless they are willing to give from themselves something to me; But for the time being all I can do is to become much more alert within my own life and have feelings which can be expressed, and that, I say, is like the period of gestation in which there is an opening up of the world of myself by thinking and feeling about all kind of other possibilities of life existing everywhere - you might say - in the Universe. Since it is in the beginning my own world, I have to introduce different things that I'm capable of, within the realm of the framework of myself. I use for that my love or caring for flowers and plants and for animals, and then human beings who are very small like children, so as to get to them something of this feeling I have for them, hoping then that that what they have as life, can be returned to me; And for that reason I have to start with very simple objects which contain life because I don't want that life which is represented by others or by others things, as it were, to be hampered if it wishes to be given to me. If I give it to older people or even persons of my own age, there is always a risk that they are not willing to return what I am giving them and the result would be that I would be terribly disappointed and even thwarted in my aim or wishing to communicate. So I use a path which is partly much easier -- not, in essence, satisfying enough because I do want reactions from the kind of objects I give my life to or my caring, and a plant cannot give it and an animal can to a little extent and little babies as yet do not know how, even if they wished. So I put on myself much more of a problem of continuing with this desire when the original wish or the impetus has kind of run out. So, for that I need something else still. I cannot as yet go to other people who could give it, but I would have to ask them. I have to find out first

for myself what is available without having to go to others who are more grown up.

The only thing that I can consider at that time, after I get through with the vegetables and with the plants and with the animals and with the little children, is God; because, from these there is a source which is inexhaustable. And the question for me is then to find how can I come in contact with that what I call god as existing in the totality of all worlds. It is not so easy to do that by means of prayer because again I do not know the words to be used for such prayers to be heard, but I can go within myself. And then I will find within my essential essence certain qualities which are God-like because they become, within me, as a source of my being or the central point of my being very much like Infinity or sometimes I say "all encompassing".

And so I find a reinforcement for this form of energy from that what is within me in reality knowing that that reality, when it is experienced by me, becomes filled with the totality of life existing everywhere and always, and as a result I include now this form of energy in my giving to that what I also consider as life. My life becomes much more over flowing in that kind of kindness, particularly when it has to do with mother nature; when it has to do with trees; when it has to do with birds; when it has to do with small animals which I can observe, about which I can sit and contemplate and during such a time not only being affected by sometimes the beauty of it but also by the aliveness of it and letting it penetrate within me, something starts to sound in the right way. This is the contact, I call that 'contact with God'. How if that contact can remain, if I, in my humility, want to become an instrument which is effected by those conditions of life itself, I say again everywhere and always, it is then that I start really to live, and that certain things are struck in me which were not struck before, or, certain things which were there before have

been eliminated as having no value so that the level of my being is much and much higher and that I call the expanding of my life in an emotional field. Ultimately it also becomes an expanding in understanding, but I leave those things alone because I have enough to do in the emotional field itself, and that crystallizes out for me in a form of symbolism of calling it God entering into my life. When this is like a devotion my life is different because it becomes less and less dependent on the acceptance by someone else. I continue to give without wishing for any return and, as it were, at that point I become capable of tackling the problem of loving my neighbors and afterwards loving my enemies.

It is at that time, Dick, that one starts to live quite differently. And it is not a dream life. It is a life of tremendous reality, of a knowledge of oneself existing and, as I said not so long ago, it is li-- it is like the expanding universe about which Jean --- Sir James --- Jeans and Eddington speak. This tremendously interesting phenomena for oneself of a realization of an unending existence and to be able then to go into that. Many times it becomes quite spiritual for oneself in the humbleness and in the awe which is involved in the approaching of that what is of such high quality and the openness which then grants us results of which one lives at a different level so that there are no more mountains. Everything can be moved and belief in God is sufficient for any one person to continue to wish to live.

You see, this is like a task, to take during the day certain times of devotion, certain times of your inner Life, of coming to it and to utilize it for the purpose of further growth and not for one's own possession but only for the further and better understanding of a totality of existence which is understood already spiritually but which now has to expand more or less in a material form of phenomenon, I bring into my life that what is the quintessence of noumena into a behavior form which is dependent on the law of seven. I hope you understand

Richard Joos: I'll try, Sir.

MR. NYLAND: Listen to it again. It contains information that is a little unusual.

Richard Joos: Thank you Mr. Nyland.

Dan Bloch: Mr. Nyland?

MR. NYLAND: Yeh.

Dan Bloch: It's Dan Bloch.

MR. NYLAND: Who? Dan?

Dan Bloch: Don.

MR. NYLAND: Yes Dan.

Dan Bloch: I'd like to know what I can do so that I, so that I could work more as I work with the construction company. I --- I don't feel I take advantage -- not-- not nearly enough -- of working together with people in the group. I don't -- I feel like I don't see the different possibilities - uh - that I can do.

MR. NYLAND: Well, Don, they're always right in front of you, aren't they? All you have to do is really to open your eyes. The wish for wanting to open your eyes is really the motivation that will help you to work with others. Start early in the morning with that in mind, that that day you will want to have a day of exchange. It sometimes is difficult because when one is engaged for oneself in a spiritual development, you really wish to do it by yourself. You don't want too much interference from others although it may be well meaning. It is an idea that you have that you wish to do it because it belongs to your private life and for that reason you don't even want to talk about it too much. You see it as a relationship between you and your more and more essential being, what ever it is, or religiously expressed as God as Infinite Father; And with that of course one is not desirous at all to communicate it to others. You want to settle it by yourself in the sanctum sanctorum, within your own being; And you allow then

this inner inner life to be there, you also being there in as pure a form as you can make it, and hoping that if you could open the door that God would come and visit you. I think at times He comes and that you are very happy and that then it is only too fleeting because it seems that you have no time. In reality God has no time, because he is not subject to it any more. So that what has to be transacted has to be transacted as a momentary realization like a flash of something existing and disappearing but leaving its definite mark on yourself. After such a moment which you can make, I would say, every mo---, every morning if you wished, if you could eliminate the different early influences which come in on you having to do with how the day is going to be spent, if you could have a certain part, ten minutes or so, that you could be quiet and by yourself and relax, such moments can then take place and have, give you the realization of something entirely different from what is happening to the Earth. When you see it as in it such a time you are climbing up the mountain Nebo. It is as if after some Work one wishes to be entitled to enter into the Holy Land; and if it is like Moses and you climb up on that mountain, it is given you to have a panorama, a vista of what might be in store. Not that you then already can enter. You have to go through ordinary life, again, of the day, and you descend from the top of the mountain. But you take with you certain scriptures which are engraved in the Magnetic Center of yourself. I say sometimes it starts out with 'I am' and it ends up with 'I wish to be'. And then climbing down, ascending ... de ... descending down to Earth, there is the realization of an existence which has to be met. (Will you turn it)

Side Two Of Cassette.

Now, as you, as it were, climb...come down, you see the people you are working with. Every one of them represents a potentiality if you only wish to take it. You have to come to a conclusion about yourself that that is what you really wish. You also can base it on the fact that

you had to come down from the mountain which meant that it was preceded by going up, which again meant that it gave you a responsibility for yourself, which again meant that when you had this experience of a moment of communion with God himself, that you were under an obligation and this now takes the form of a wish to work with people in the right way. This is your test. You have to say "yes" to that. You cannot do it with everybody as yet. Much too much difficulty is involved - you start with one and you make it your task for that day to work with that person. It's not necessary to tell him. It is your attitude that counts; but you watch every word of yourself. You remain kind, understanding. You are patient. You help the other if necessary. You are not critical. You don't say: "You ought to have done this and that". You say: "Let's do it together. Let's see what you and I can do. Let's see to what extent that we can agree on what we wish to do and then do it right." Your day will be quite different. It is not always possible to do such a thing every day the same way as it is extremely difficult to have several days of activity, one after the other. It is not possible to have many Sundays in the week. But if I do it every once in a while and then come to the conclusion that such a day ought to be quite different because it will then be in a symbolism of a different aspect of my life, then I use other persons for the purpose of myself of accomplishing it. I myself will profit by it and those who then work with me will receive a byproduct. The byproduct sometimes is a not knowing what is taking place or not understanding what it is that in you is different from usual; and not wishing to go into details about wanting to find out why, only they become a little bit surprised, and in that surprise they see that things need not be monotonous and always the same every goddamned day. You introduce into it an entirely different kind of coloration and you multiply that and feed it and remembering constantly what happened in the morning, where you came from and, I say, with the tablets in your left pocket

and your right pocket, you become a different man. This is the way to work with people. It is based on the wish for your own growth and coupled together with the wish of sharing and caring for someone else.

Dan Bloch: Thank you, Mr. Nyland.

MR. NYLAND: Try it once a week, Dan. It will be all right.

Art Peterson: Mr. Nyland?

MR. NYLAND: Yah.

Art Peterson: It's Art, from Seattle?

MR. NYLAND: Yah.

Art. Peterson: For some time now I've had a question about the relationship in my own application of the emotional approach to work and also the intellectual approach to work. At times, I've found myself in a state of feeling with some sort of vista or an emotional attitude toward life which makes me wish very deeply to work on myself. It reduces me to a simplicity where I try to make an attempt. At other times in contrast to that kind of emotional approach in making an attempt to work, I find myself going to it in a bit different way, without that particular panorama or vista which provides so much impetus for my---or so much motivation for my attempt to work. Is it possible to mix those two different kinds of attempts at different times during the day, or --- I'm not clear about how they are related.

MR. NYLAND: Let's assume that you know that there is a difference between what we call intellectual approach and an emotional one, and let's assume that in that kind of a process when different functions are fulfilled, that the emphasis in one is an intellectual activity of a certain kind which we can understand and explain by means of ABC and when it has to do with an emotional approach, it really is centered in the realization of God being present to you or a higher force of Being guiding you. If you start to mix the two, you get a little bit of - a hodge-podge because you don't know which one has to come first or

should be on the foreground. The third emotional ... the third approach is an ordinary one. Every once in awhile I have talked about it. It has to do with the physical center in setting free that what is now bound, and the bondage in the first place is the tension of the muscles. That would give, if I see this physical body as an Octave at the Si-Do, a gradual (cough) a gradual, a gradual loosening up of a certain section of myself as represented by the tenseness of the body as a whole and particularly difficult because, as you know in that octave, the Si-Do represents only half a note in which the total quantity of energy is condensed in half the volume. That is why it's so difficult to loosen oneself up from it or to reach freedom. One does this by means of sensing, of giving to the body a realization of its own existence and then there is no further tenseness necessary.

Now, what I want to use this particular method for, is to bring myself down from the higher levels of either intellectual or emotional processes. I will grant myself every once in awhile the satisfaction of living in such atmospheres. I can become sometimes overserious in thinking and in feeling. I can, can even become extremely sensitive to the existence of certain things unknown, scientifically trying to explain and philosophically trying to talk about in detail. I can also say that emotionally it is satisfying to me to be in contact with my inner Life to explain it in terminology of the presence of God within and to have for myself even as such a desire to be guided by that what I wish to become. But such states, although they are useful and necessary, definitely necessary at certain times, they don't constitute my daily life. I plan in daily life to use the ordinary physical approach. And so, now I say that what I want to be is in my daily life the way I am without any further changes, taking myself as I find myself without twisting or contortions of my body, without having to do anything very special than only at this moment when I happen to think about work that I work; And that I don't question any further, that

I don't start to feel, I don't want to wait until I have the proper thought, I immediately translate my wish for 'working into actuality of a creation.' That is that kind of an attempt that I make then in the creation of an "I", shortening it as much as I can in the moment when I realize that my body may be quite tense. I detense immediately. At the same time something exists which is Aware of the de-tensing. I become much simpler in my approach with other people. I take my humor, my laughing, my way I, the way I am for whatever it is and use it for myself to become Aware of this behavior of my body. I don't pay attention to any form of religion at that time. I don't want to philosophize at all. I don't even want to think. I say that is good for tonight but today I live my life the way I ought to live it. I become extremely alert. I walk up and down intentionally, expenditures of energy, one foot in front of the other, I change the tempo, the speed, my posture, I use all kinds of ways within my means and my framework of possibilities of being what I can be as an ordinary, very ordinary man. I use even language which is very ordinary. No high falutin' words. I just say this and that. If I want a sandwich I say, "I want a sandwich. Let me have a sandwich. Please let me have a sandwich! I eat a sandwich. I am Awake" This is my conclusion. It's not that I get busy in all kinds of descriptions, in all kind of nonsense about myself, in all kind of thoughts that this ought to be and that ought to be. I'm not interested in that at such a time. I'm only interested in the fact that I happen to walk, this creature on this Earth somehow or other, I don't even use 'Earth'; I say right here on the floor, there I am. I can do anything I wish at the present time, within reason.

I remember in Seattle you had a little bit of a test and I have referred to it once in awhile about contortions. You did something somehow or other when you got out of bed that you had to twist yourself and all kind nonsense and then reach the bathroom, or so. It is

wrong, quite wrong.

Art Peterson: No. I don't think that was me Mr. Nyland.

MR. NYLAND: No, no. It wasn't you but it was in Seattle.

Art Peterson: It was.

MR. NYLAND: Wasn't it?

Bill McDonell: It probably was.

MR. NYLAND: Yeh, Yeh. Wasn't it, Bill? Yes. Sure. Well, anyhow, you may may (laughter) you may not have been tarred by the same brush but it came out of that surrounding, and when I , and when I listened to it to be honest, Bill, I got quite contorted. (LAUGHTER) I started to twist in my chair. And I said, "What are they up to and what will happen next?" And then I started to question if you ever were able to get up. I can, I can mention names because I do remember very vividly and I said "Oh, for God's sake. Here is work. Why make it so difficult? It is so simple. I am just a little bit of a somebody who happens to walk on this Earth, on this floor by this name and that's me. And now I want a little "I" starting to tell me about my life. And I have to use, now, whatever is available right now, not around the corner and not waiting for the streetcar. It is right now, here, because God is Omnipresent. Omnipresent. Everywhere, now. This moment. In time, in timelessness. This moment in space and without space, without dimensions. Here I am. I don't know anything about me, myself, than just that I exist. Now I wish to be Awake. Now I want to Work. Now I say, "Here I sit, I get up". I do this, I say again, my one foot, my other foot. Again. Simple. Go backwards and forwards if I like; sit down, get up, eat, sandwich, okay. I fumble with my hands in my pocket. Maybe there are some keys in it. I get a little nervous. I look for a piece of paper. It's not in my jacket. It is somewhere else. I rush around the room trying to find it. Oh! Yes, I have to be on time, so and so. I have to telephone. So I see myself telephoning, making an appointment, putting down the receiver. Wait for a minute. Who did that? Who was

there telephoning? Was I there? Was it me who phoned, or just a little automatic piece of meat? This is the physical approach. This is when I go out of the door - we talked about that in Seattle - I turn the knob. I stop. I go out. I know I go out. This is Me, Impartially Observed. I do anything that is necessary in a simple way without any fuss. I don't even allow myself to become poetic or sentimental. I just am an ordinary creature like ten thousand others, all alive like I am live, Not everybody wishing to become conscious like I now would like to become Conscious. Oh, yes! That was my task, to introduce a Conscious note. I almost forgot. So a little bit of the energy goes into Consciousness. The rest of the energy continues for the maintenance of my life; that is, I keep on breathing. The body keeps on walking, doing things, telephoning, hanging up the receiver, but a little bit of this so-called 'higher' influences that I would like to use for that purpose must now go into that direction, and, like you say, "yes, it will feed an "I", or the result will be an Awareness of me and this is my day, how it starts."

It is so simple. It has nothing to do with any kind of description. It has nothing to do even with the condition of the country and Watergate. I just am what I am. This realization of the devotion to simplicity is again expressed in the form of 'I am ', And maybe for a little while I keep on saying that, mumbling to myself "I am, I am". Sometimes I say "I - have - a - body". It's like a mantrum. It's a very good way of paying a little more attention to myself, emphasizing 'I' first:" I have a body". Then a little later I say "I have a body"; that is, I possess. This 'I' possesses something. Sometimes I say, then, "thank God". Then I say "I have a body". You see, that neutralizes it. It's just happened to be a body like many, many, many, many other people also have a body. And then I say "I have a body". Oh, yes. What for? For my life on Earth. And I say then, again,

"my body". Now it becomes clear, It's not a body. It's not just anybody's body. It happens to be me, and now I emphasize 'I' again. I ask 'I', is this 'I' posses or of this body? Then I ask it again, "What for? What do you want to do with it?"

This is the way my day will go, for an hour. I keep on talking to myself. I keep on reminding myself. I have a task to do. I say I'm interested in Work. Here I show it because I don't go into all kind of contortions of speech. I just am what I am. A little while ago I wished to become what I'm not now. You understand that day? That is a little task. For one hour in the morning a conversation with yourself. Something like "I" and "It" imaginary. It doesn't take place, and only you make it. You talk aloud when you can, and when you cannot, stay within yourself. Also, retain values wherever they are. Wake up to that what you are doing, just physically. Let this "I" tell you about yourself, about being humble and the necessity without being proud; just doing the things as you are with your thoughts and feelings in trying to think about other people or helping them or going out of your way, not your own state, not all the time your goddamned state in which you happen to be. You let enter some sunshine, something like kindness from somewhere else to give you a chance to become a different kind of a person. You start to think about others, what you can do to help them. Maybe you have forgotten to telephone someone whose birthday it was and you remember it or you should have written a letter and you didn't, and maybe you have to write a letter on the thumbnail in order to remember when you get to your office or room where you can work that you then dash off something quite lovely to someone you care for.

Change your life. Make it different from the usual way it is. Life is monotony if you are unconscious. It becomes tremendously important when you introduce something of your own aliveness and somehow or other you meet God with

that. And you say all of a sudden "But God, are you alive? I thought you were just sitting somewhere on a throne, governing". And God tells you, say, "No, don't fool yourself. I walk around all the time. I'm everywhere. You may not understand it but I'm everywhere. When ever you wish me I am with you". You see the coloration of such a day. You see how you can be at that moment with yourself, for others, and how you have tremendous amount of energy available so that when someone starts to hurt you, he says certain things about you which you don't like or he steps on your toes, you see you are like a rubber ball. It leaves a little imprint but you bounce back. Your inner Life has strength. It sustains you. It keeps being with you and gives you a foundation-a solidity within yourself so that at any one time you can say "God, you can come. I am still here. I haven't lost you. Please don't lo--lose me". This will help if you remember it. It will make your day tremendously different with that wish. An hour in the morning, an hour in the afternoon, and an hour at night. All right?

Art. Peterson: Thank you Mr. Nyland. I wish to try it.

MR. NYLAND: Yes. Work, Work.

Art Peterson: Thank you.

MR. NYLAND: Maybe you have a little taste. I was happy last night when we were talking and the cassette ran off and we were still filled. It was very good. What will you do? You have to make these things when I am not here. I know it's almost impossible because when I am here I can help you. But if you are really alive, you can help yourself and others by doing the same kind of thing-not in the same way. I'm no fool-but you can really express certain things in your own way and help each other. But of course you must talk. You must feel at home.

I've talked about group I. It's much to big. I am cutting it in half, or at least one section and another. One section will meet

on Monday, you can select where. I would prefer here at the Land. The other section will continue to meet on Thursday. I will make the selection in accordance with pshchological abilities. I will try to select. Both groups are equal. Both groups talk about work in a more intimate fashion like an enlarged small group. Both groups must continue to talk about experiences and a description of what takes place with one, and where you are or what has happening to you or what is the addition to your self-knowledge. Both groups. One group will be a little smaller than the other. Each group will have a moderator to be chosen, chosen, from the members of such group. Each group tries to be always there so that one could count on the presence of a total number. It may not always be easy and there may be difficulties in the way that cannot be overcome.

This land has to become much more of a pronounced place. This Land has to obtain characteristics of spiritual life. You know there are holy places in different parts of the world. And even you don't have to go so far from here when you remember Mount Shasta. It is a holy place. Certain things are there, still there. Spirits still live there. If you are familiar with New Mexico and Arizona-the indian country-there are holy places. When you are sensitive, you feel it, you know they are there. When you are sensitive and can listen, you hear things. There are some books here and there describing almost the impossible. At the same time, it is of tremendous value for the religious aspects of indian tribes and they continue to believe in it. This Land, if you wish, could become a holy place. But you have to give of yourself what is holy in the wish to create an atmosphere as if that what is the atmosphere coming in contact with he soil starts to enliven the soil and makes the soil productive. Such conditions do exist in many places on this Earth and some are known and some are still used. Lourdes in France is one of those places. The Ka'ba near Mecca is another. Abraham, after he had studied Agnostic

theories in Alexd--Alexandria, in Egypt, went across the Red Sea and settled down in the place where now Mecca is. He stayed there for some time-two years- and there was a little shed of his house. When he left, it became a holy place. It was an attraction for many people afterwards of the Mohammeden faith, to come there and worship and kiss the Ka'ba. It, the Ka'ba, came later as a meteor. I like to think that it was attracted to come there because of the holiness of the place itself, and it has remained that ever since; And each good Mohammedan, if he believes in Allah and the Koran and the prescriptions, wishes to go to this holy mecca and be there, as I say, kissing the Ka'ba but receiving from it a blessing, so that then he can go back to his native village and become a Hadji and wear a fez and, as it were, represent himself as a little bit of a Guru among the villagers and his friends. He is respected and looked up to and many times his words have wisdom in them.

If you live for an aim, if you can understand how your life has a value, is enhanced, how you can have such an aim with you, sometimes symbolized in any way you want to use a symbol and then endow it with that kind of property so that when you do take it out of your pocket, it can bless you because you are reminded and the feeling of it for yourself in your hand can even prove to be, for you, a reminiscence or a remembrance of things of the past, perhaps even of your life itself psychologically, but this time physically communicated to you. It is possible at such times in such conditions, in periods of devotion when you really feel that your life has to have a very definite direction and you want it to go in the way that you feel is right for you as development, that it can go in an evolutionary sense to the next level of understanding. You then, having this symbol in your hand, maybe, and holding it, then you, sitting here and overlooking the val,-the valley outside and see the fog and the mist and the sunshine breaking through it and sometimes the storms which do come and

disturb a little bit, but you are by yourself in the quietness of this surrounding and not disturbed by others, then only if they are there they come with the same kind of, I say sometimes, 'religious' feeling, or a wish to communicate. Then you yourself under that influence of sitting here contemplating, meditating, coming to realizations for yourself, you start then at such a time to make divisions within yourself of the different forms of food which are contained within your body. You must know that such contemplation can help you in the digestion of whatever food you have taken and that because of that, certain things can take place which are in the direction of your health first physically, but mostly to be used for the formation of a Kesdjanian and a Soul body. There is material in a personality of that kind. It is hidden in the overtones of the Do's when they are struck for ordinary life. And it is the necessity, the requirement for each person to understand how he can extract from himself already that what is useful for the building up of other Being Bodies: Helkdonis, Abrustdonis-that what is of the higher quality of sex energy to be used to the Ior, for the formation of Kesjan and Soul body. This one can do in silence. With this, one can become not holy, but in balance regarding the source of all life, so that then, when whatever one has has been used up and fearing that life might become monotonous, that you then introduce into your existence these kind of elements which come again and again from above and will engage you and will be taken in by you and will be digested by you, particularly when you can remain in balance for a certain length of time.

I wished, I would like you to see this kind of Land as an aim for you. When you do come on Saturday or Sunday or even during the week, that you remember you are in a different kind of place, separated from a Vor city or other places you may like. This place you should love, because you could give your heart to it and you would get in return

a tremendous amount of wisdom, understanding, love of mankind and such desire in the wish to grow and become a man that you would be everlastingly grateful in seeing and then asking, "How does it happen that such things can be and that I happen to be exposed to them?" Without becoming too religious and sentimental, one says sometimes "praise the Lord in gratitude for having given me Life and within this life the wish for understanding of an aim of my own existence".

So now we have Tuesday in Santa Rosa, Wednesday in Berkeley, on Thursday, as I say maybe a smaller section of Group I. Friday a little bit more business activities. We will have a lunch tomorrow, also about the activities, dotting the 'i's' and crossing the 't's', and getting clear if we can, if I can; that is, if I can understand it or if there is information that we can talk about. But don't forget that this week is a week of work, not primarily of activities and not primarily of straightening out personal affairs. It is a week of work which is the only way for one's life. It is the way towards the treasures of heaven. It is the way by means of which heaven can come to Earth and become part within yourself. It is through that only way of objectivity that subjectivity can be understood and that then ultimately in the freedom, all things will be added unto the state of solidity which a man can reach when he honestly wishes to become conscious and conscientious and put his will at the disposal of the Lord.

So I'll see you tomorrow, I hope.

Jerry Bloch: Mr. Myland?

MR. MYLAND: Ja.

Jerry Bloch: This is Jerry Bloch and I have a question about Group I.

MR. MYLAND: Yeh:

Jerry Bloch: I'm in small group, in small group we always relate our work attempts for the week. We each tell what we did and what happened

and how it was and it's often very mixed up with our lives, and the point is always that we tell it and that we each just try to help each other. But in Group I, I often have the feeling that unless I have something new or that I learned or that was significant, I shouldn't say it because of the level and things like that.

MR. FYLAND: Terry, we will talk about this on Thursday, more in detail because I hear this little instrument and perhaps we should record it. Will that be all right?

Terry Bloch: Sure.

MR. FYLAND: If we saltit away until then? Then we can go into detail about what is the purpose really of a Group I and the connection with the smaller groups. All right?

Terry Bloch: Good.

MR. FYLAND: Good, Terry. So, good night now. I hope we have run off the, hmmm? Probably we did. Good night everybody.

Prof. M. Wolfe (~~Stone~~).